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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

DECEMBER, 1828.

CONFESSION OF FAITH BY A JEW.

THE Sermon of John Fox on the baptism of a Jew in London, A.D. 1577, having been published at length in the former numbers of the *Expositor*, the Editors now offer to their readers the very interesting *confession of faith* made and delivered on that occasion by the said Jew.

The Confession of Faith, which Nathanael, a Jew born, made before the Congregation in the Parish Church of Alhallowes, in Lombard-street, at London, whereupon he was, according to his desire, received into the number of the faithful, and so baptized the 1st of April, 1577.

Men and Brethren,—to whom God hath revealed in these latter days, the secret of his Son, which was hidden from you many ages, it is not unknown unto you how that in the days of our forefathers, God chose us to be a precious people unto himself above all the people that are upon the earth, (Deut. vii. 6,) and he loved us and

chose us, not because we were more in number than any people; for we were the fewest of all people; but he chose us only because he loved us, and because he would keep the oath which he had sworn unto our fathers Abraham, Isaac, and Jacob. By virtue of which promise the same our Lord and God, whose name is Jehovah, brought our fathers by a mighty hand, and delivered them out of the house of bondage from the hands of Pharaoh, king of Egypt, that they might know that the Lord their God is the God indeed, the faithful God, which keepeth covenant and mercy unto them that love him and keep his commandments, even to a thousand generations. According to which great and unspeakable loving-kindness he kept, and preserved our fathers in the land of Israel, which he had given them, under the obedience of his law in such service of sacrifices and other rites, as he had appointed them to be done and practised, all the days of their lives in the city of Jerusalem, where was his temple built upon the mount Sion, so long as they kept them-

selves in obedience to the same law and ordinances. But when they forsook the Lord their God, and cleaved unto false gods, he rewarded them to their face, because they hated him, and brought them to destruction by delivering them into the hands of many enemies; as into the hands of Nebuchadnezzar, by whom they were carried into captivity to Babylon, and there remained the days foretold them by our prophet Jeremiah; fulfilling thereby the words of our prophet Moses, foretelling us that it should so be, if we forsook the Lord our God; and leaving us their posterity an example thereby, that if we followed like iniquity, like severity of punishment should overtake us; as it came to pass, and is fulfilled in the eyes of all the world by this captivity which we are now in, and have been in, we and our forefathers, ever since the death of that righteous man Jesus Christ, whom the scribes and Pharisees and elders of our people delivered into the hands of Pontius Pilate to be put to death, being before betrayed into their hands by one of his own disciples, that son of perdition, Judas Iscariot. As our forefathers then pronounced against themselves, "Let his blood be upon our heads and upon our children;" so it is come to pass by the righteous judgment of that mighty and dreadful God. For even from those days unto this present, the whole house of Israel, that is, we that come of the stock of Abraham after the flesh, is and are strangers out of the land of Israel, our own country, without law or prophets, without exercise of his statutes and ordinances concerning his worship, prescribed unto us by the hand of his servant Moses. This long and

wearisome captivity hath consumed a great number of our forefathers, and hath caused some of us from time to time, through the grace and love of God wherewith he loveth us for the promise sake, to think upon our promised Messiah; conferring these days of sorrow and calamity, with our former captivities of our fathers, which were nothing so many in number of years, nor so grievous for want of our prophets. These fifteen hundred years have we been strangers, and these fifteen hundred years have we lacked our prophets; a thing not seen at any time before, when we and our fathers were carried into a strange land. For in Egypt they had Moses and Aaron; and in Babylon they had Jeremiah and Daniel, besides Ezra, Nehemiah, and many others; only in this captivity is Israel left desolate, and our prophets clean gone. Whereof when it pleased God I should have consideration, I was led to think that our Messiah is come, and that our long looking for another was but in vain: and, the rather, for that I see the words of Jacob our father accomplished, when he sayeth, (Gen. xlix. 10,) "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and the people shall be gathered unto him." For the sceptre and government was continued in the house of Judah, as our fathers accord, until the coming of this man Jesus; in whom, if it were not continued, according to the words of our Scriptures, it hath failed and wanted ever since. For since the days of that just man, there hath been no sceptre amongst us, neither have we, or do we run for judgment unto Jerusalem: so that if the words of our father

Jacob be true, "That the sceptre should not depart from the house of Judah until Shiloh came," and there is no sceptre nor lawgiver now in that house; then must it needs be that this man Jesus, whom you confess and believe, is that Shiloh which was to come; and is that child of whom one of our prophets sayeth, (Isa. ix. 6,) "Unto us a child is born, and unto us a son is given, and the government is upon his shoulders, and he shall call his name Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace: the increase of his government and peace shall have no end: he shall sit upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this." This man then no doubt is that Messiah which was looked for according to the promise, and our fathers and people acknowledge not, fulfilling in themselves the words of their own mouth, "His blood be upon our heads." Indeed it seemed strange to me, and doth to the rest of my brethren according to the flesh, even unto this day, in whom this blindness and hardness of heart is in part continued, through occasion given by them that profess the name of this man Jesus: and not only in us which are of the house of Israel, but in others, as the Turks and Mahomedans, which are of the race of Ishmael: for had it not been for the great and manifold idolatry that is committed and used amongst the Christians, almost in all places where his name is professed, many of our nation had repented in sackcloth and ashes, and had come to this man Jesus, their brother after the flesh, from

whom they are now estranged and go astray. But well is it written in your law, "Woe be unto him by whom offence cometh;" according as it is written in our law, "Cursed be the man that layeth a stumbling-block in the way of his neighbour; and all the people shall say, Amen." But when it pleased God to bring me into this land, which I must, for the same cause, call a blessed land; and I saw therein no such impediment as holdeth our eyes blinded in other places: it was a means, I must needs confess, that made me more deeply to enter into the former consideration of our long captivity, and better to think of the words of our prophets, and the promises set down by them touching our Messiah. For the wall that maketh a separation between our nation the stock of Abraham, and you the Gentiles, is in your respect and in your behalf broken down; so that I cannot justly say of you, as we and our fathers and elders say of all other, using in all our books and writings to call and account of them by no other name but Baalabodazara; idolatrous masters, and lords of strange worship; a thing so detestable unto us, as nothing more, concerning our laws, being indeed the first and chiefest of our commandments given us by the hand of Moses, and so often repeated unto us, as no one thing more in all our Scriptures: besides the manifest anger of God shewed against it, in punishing the trespass committed by our forefathers in the absence of Moses, (Deut. ix. 16,) when he was gone up into the mount to fetch the law. When our fathers were to enter into the land of promise, the first and principal point required of them was this, (Deut. vii. 1—7,) "When the

Lord thy God shall bring thee into the land whither thou goest to possess it, (Deut. vii. 1. 3—7,) and shall root out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations mightier and greater than thou, and the Lord thy God shall give them before thee; then shalt thou smite them, thou shalt utterly destroy them, thou shalt make no covenant with them, nor have compassion on them; neither shalt thou make marriages with them, neither give thy daughter unto his son, nor take his daughter unto thy son; for they will cause thy son to turn away from me, and to serve other gods; then will the wrath of the Lord wax hot against you, and destroy thee suddenly." (Deut. xii. 2, 3.) "But thus you shall deal with them, you shall overthrow their altars, and break down their pillars, and you shall cut down their groves, and burn their graven images with fire."

The severity of this law, and the false worship that we and our fathers behold in them that profess the name of this man Jesus, withholdeth us from coming to make any covenant of peace with you, from joining hands with you, and entering into that familiarity with you, which should be between them that worship one God. We are commanded in our law, (Deut. xxii. 10,) "Not to plough with an ox and an ass, neither to wear any garment of linsey-woolsey;" we understand it so, that we may not join God and idols together; we may not serve our Lord otherwise than he hath commanded us, saying, (Deut. v. 32,) "Turn not aside to the right hand nor to the left."

For he is a jealous God, and we are chosen to be an holy people unto him; which we are taught we cannot be, unless we keep this commandment, "Thou shalt have none other Gods but me;" and this, "Thou shalt not make to thyself any graven image, nor the likeness of any thing." And because they do so, we have been withholden by the commandment of our God, from making any covenant with them, or hearkening unto any of their prophets or teachers; for that were but to make Israel to sin, and to provoke the Holy One to anger. When they talk with us, they say they are not such as our prophets speak of, who worshipped beasts and other creatures, as the sun and the moon; but they worship only the creature of man, who was made in the image of God, and by whom God hath wrought great and marvellous works upon the earth. To whom we answer by the words of our law, that all idolatry is forbidden us; the commandment forbiddeth not one thing more than another, neither giveth greater liberty for one thing than another, but saith in these words, "Thou shalt not make the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth, thou shalt not bow down to them, nor serve them." Whatsoever it be, it is forbidden by our commandment. And if any creature might be worshipped, reason would the sun and moon should have that honour done them; for they serve us to the greatest purposes, and by them we reap daily profit. Abraham, Isaac, and Jacob, Moses, Samuel, and Elisha, with the rest of the Prophets, were good men, and by them God wrought wonderful things,

and yet we never worshipped any of them. And we cannot think that this wisdom was, or should have been hidden from all them, and all our fathers, if it had been so great wisdom in the sight of our God. They say unto us oftentimes, that they do not worship them as Gods, but they worship God in them. Neither are the heathen, we say, that are round about us, so blinded with the imagination of their hearts, as that they think that the stocks and stones carved, or the tables which they paint themselves, to be God; but they are persuaded that the living God may be worshipped and served in them. And as for the creature that is worshipped, or in whom the living God is worshipped, whether it be better than another, and more to be accounted of than another, that is not it that maketh false worship; but the commandment, which sayeth, "Thou shalt not make the likeness of any thing." And yet those common Christians go very far; for the Christians of Spain and Portugal have it written in their books, as in one which they call *Contemplationes del Idiota a la Virgin Maria*; that that virgin is the Lord's treasure, and that she bestoweth gifts and graces upon her servants, to make them worthy dwelling houses for her blessed Son and the Holy Ghost; that her mercy oftentimes pardoneth them, whom the justice of her Son might condemn; that she doth plentifully enrich them that serve her with the Holy Ghost, and defendeth them most mightily from the enemy, viz. from the world, the flesh, and the devil; and that our salvation lieth in her hands. But our law teacheth us that our "God Jehovah is all sufficient, and

that all treasures are in his hands; he giveth to whom he listeth; and from whom he listeth he holdeth back." He saith he will not give his glory to another: and what is more glorious to him than to be acknowledged of his creatures to be the only fountain of all goodness, to be our light and salvation, that we may dwell confidently under the shadow of his wings, who will be called upon in the day of our necessity, and he will hear us!

And, therefore, as that doctrine is contrary to the doctrine of our Prophet, and is cast away of you which in this country believe in the man Jesus: so I have more willingly and with a more ready mind hearkened to the words of your teachers, and learned by God's good working to know more of our promised Messiah than our fathers believe; but no more than our Scriptures most truly contain: being assured that, seeing you have the words of our Prophets, and do not follow strange gods, you are to be hearkened unto. For by our law no prophet may be rejected but the false prophet, who seeketh to turn us away from the Lord our God to serve other gods. And, therefore, as I have learned by the words of your teachers, conferring them with our law and prophets, that our promised King and Messiah is not a Prince of this world, as one that hath to establish a temporal kingdom amongst us; but a spiritual, whose power and might consisteth in governing us by his Spirit, and forgiving the sins of Israel, and taking away the iniquities of Jacob; bearing in his own body the chastisement of our peace, that is, the chastisement that worketh and getteth us peace, as our prophet tells

us. So I confess and acknowledge that he is already come, and that it is he of whom our Prophet spake, (Jer. xxiii. 5, 6,) "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth; in his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby they shall call him, The Lord our righteousness." And, therefore, being heartily sorry for my so long going astray from the faith of this man Jesus, after the evil leading of my countrymen and kinsmen after the flesh, for whose speedy turning to the Lord, I most earnestly pray, and giving the God of Abraham, Isaac, and Jacob, hearty thanks for the working of his grace in me, by bringing me from the darkness wherein my fathers have walked these fifteen hundred years, into his marvellous light, to behold the face of his Christ our true and only Messiah; I protest unto you, that I utterly forsake my former ways and the steps that my nation walketh in, leaving with them not only that false looking for another Christ, but my name also which was given me at my circumcision (being Jehuda,) though in itself it be honourable; desiring that as I have received a new gift from the Lord, so in token thereof I may be called Nathanael; the sum of which gift, so far forth as he hath as yet revealed unto me, I here confess and acknowledge before you, that you may be witnesses with me of my faith in Christ, that Messiah, whom you believe in, and I receive for my Redeemer.

I confess with my mouth, and believe from my heart, that the man Jesus Christ, born of the

Virgin Mary, (according to the foretelling of our Prophets,) and so, by the flesh he did take of her, descending of the seed and stock of David, for the continuance of his kingdom for ever over his people Israel, is the undoubted Messiah promised to our fathers for the redemption and delivery of us his people out of the captivity we are in; which is not only the captivity of Egypt or Babylon, or the captivity of the Roman empire, which we have justly deserved by the shedding of his innocent blood, through betraying and delivering him into the hands of the wicked to be crucified; but the captivity of sin, death, and damnation, prefigured unto us by our Prophets under the shadow of the foresaid captivities of Egypt and Babylon. Which things, because our forefathers understood not through ignorance of our Scriptures, they did all those things which they wrought against that Holy One, our only Redeemer and Saviour; and have by that means estranged themselves and their posterity from the commonwealth of Israel; that is to say, from the communion of the saints and children of God, which make profession of this man's name, and believe in truth that he is the very Christ and only anointed Saviour of the world, which was forepromised from the beginning of the world.

And, therefore, in full assurance of this full, and perfect, and last delivery, wrought for all them that are both nigh and far off, that is, for all that believe by that man Jesus, whom our Prophets forenamed "Immanuel, which is by interpretation, God with us," resting and reposing myself in "this horn of salvation," I look for no other Messiah and Christ to come here-

after, as the rest of my kindred and people do, blinded through unbelief; being myself thoroughly persuaded by the Prophets, that this is that Shiloh which was to come, that Angel of the Lord whom Elias the Thishbite, as we call him, was to go before; that is to say, John the Baptist; whom some of our Prophets call "The voice in the wilderness sent to prepare the ways of this our King and Holy One our Redeemer," converting by his preaching the fathers' hearts unto the children, and the simple and unbelievers to the obedience of the righteous." For which cause also (as our words mean) he was by our fathers called Thesby, which is by interpretation, the servant of God to work repentance by.

And because this man who was appointed from the beginning to be our Redeemer and Deliverer out of the captivity of sin, was to work that great and marvellous redemption by his own death, (as was prefigured unto us by our Passover and all our sacrifices, and also declared by our Prophets,) which he performed in his time appointed, being delivered into the hands of Pontius Pilate by our Scribes and Pharisees to be put to that shameful death of the cross, whereof it is written in our law, "Cursed be the man that hangeth on the tree:" which is so well known to all the house of Israel, that they call him even to this day, in despite, *Talui*, which is by interpretation, *hanged*. Therefore, I also confess and believe, that our sacrifices commanded in our law, by the hand of Moses, are at an end, and not to be used any more; being indeed, but shadows of his body and the truth which was performed in and by this our Immanuel, God with us. And,

therefore, I most willingly and freely renounce that doctrine of our elders, which teacheth us that our deliverance forespoken of by our Prophets is or shall be a restoring of us into our country and land of Judea, there to keep such ordinances and statutes touching sacrifices of goats and calves, as were commanded us by the hand of Moses; being assured by the Scriptures that the Jerusalem which we shall be restored unto, is the kingdom of heaven from which we were cast through unbelief, and are again restored unto it as many of us as believe in this our Immanuel, by the same God with us; whose blood hath opened us the way, and not the blood of our goats and calves, which were figures of this true and perfect sacrifice, wrought by this man upon the cross, by virtue whereof they were available to so many of our fathers as did believe, for the remission of sins and delivery out of that thralldom of the soul; and not out of the captivity either of Egypt or Babylon, or this wherein we and our forefathers have justly been, ever since the unrighteous shedding of this righteous man's blood.

Moreover, I confess with my mouth, and believe in my heart, that this same man Jesus, the son of that virgin, is not only man but God, both God and man; so called by our Prophets, Immanuel, God with us; God not made in time, nor after a season, but God from the beginning and without beginning, who was before the sun and shall be after the sun, (as our Prophet David saith,) by whom as all things were made from the beginning, so are they preserved by his mighty power, and of his kingdom there shall be none end: Who

as he is called the Word of God his Father, so were all the Prophets given and sent by him, the only true interpreter and messenger of his Father's will: which he revealed from time to time to his people by the hands of his Prophets, as he thought best: ordering the measure of the revelation of himself, as might best stand with the time of his coming when he was to be presented unto the world. And, therefore, he opened himself unto our fathers in the times and days of our Prophets, but darkly, under types and figures, laying a vail as it were over our eyes, to the end we should be more earnest and painful in seeking after him. But in the fulness of time, when the season appointed by his father was come, then he revealed himself fully and plainly, preaching himself the kingdom of heaven, and sending forth his Apostles to do the same; upon whom, therefore, he poured out the Holy Ghost, which is called his Spirit, so performing that which our elders set down as a proper mark of the coming of our Messiah; viz. that in that day our Prophets should cease, and the Holy Ghost should be given to ignorant and unlearned men, which we have seen fulfilled in the eyes of all Israel. And, therefore, I receive this word of God, which hath been from those days called the New Testament, as the true and undoubted word of God uttered by the same Spirit which spake in our Prophets.

Again, I confess with my mouth, and believe with my heart, that that Holy Ghost and Spirit, who was the director of all our Prophets, and was also promised by this man Jesus, our Immanuel, to be always with his people, to lead them into all truth unto the world's

end, is also very God, one in substance and nature with God the Father, and God the Son; but another in person, as the Father and the Son differ in person. So that there are not three Gods, but one God; neither one only person, but three persons. Which person of the Holy Ghost, as he hath been from the beginning of the world by the everlasting counsel and determinate purpose of God, the director and governor of his Church, that is to say, the assembly and company of his people agreeing together, in unity of faith and doctrine; and did, therefore, for the bringing and maintenance of them into the unity of this faith and doctrine, deliver them from God divers rites and ceremonies; divers in outward shew, but one self-same in effect and substance, having only for their ground and matter this man and God, Jesus Christ our Immanuel: so doth he continue still to nourish us up in the same; and, therefore, commandeth to us to be kept for an everlasting covenant, two sacraments, the one of Baptism, the other of the Lord's Supper; which two, the will of our Lord and God was and is, should be in place of the Circumcision and Passover, commanded to our forefathers. Which I stedfastly believe and religiously confess, and, therefore, renouncing the former, (as also all other rites and ceremonies of the law,) being but shadows of the body which is now performed and come; I most humbly desire to be received into the fellowship of these Sacraments; that as it hath pleased our Lord God and heavenly Father, to reveal his Son unto me, and to graft me again into the stock of my father Abraham, (from whence I was cast out through un-

belief with my forefathers, the stiff-necked and disobedient,) so I may through Baptism be received and taken for a member of this our Messiah; whom I confess and acknowledge to be the only promised Christ, in whom whosoever will have life, must be saved; whereof I look and trust to be partaker in the resurrection of the righteous, which shall be at the coming again of this our Immanuel, when he shall come to judge the quick and the dead.



ZECHARIAH'S PROPHEMIC VIEW OF
THE MESSIAH'S KINGDOM.

(Continued from page 414.)

Notes Critical and Explanatory.

Verse 1. מִשָּׂא דְבַר יְהוָה
בְּאֶרֶץ חֲדָרַךְ וּדְמַשְׁק מִנְחָתוֹ
כִּי לִיהוּה עֵין אָדָם וְכֹל שְׁבִטֵי
יִשְׂרָאֵל :

The heavy burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof; when the eyes of man, as of all the tribes of Israel, shall be towards the Lord.

These are the words of the translation in our Bible; but the sense of them I must acknowledge my inability to unravel. Of what Damascus is to be the rest, or what period is intimated by the adverb of time *when*, I am at a loss to discover. The separation of Hadrach and Damascus by the insertion of a comma between them, evidently owes its origin to the supposed necessity for rendering the word מִנְחָתוֹ *the rest thereof*. But if deriving it from נָח or נוּחַ does not afford any intelligible sense, we are naturally led to seek another derivation; and we find one in the verb

נָחַת *to descend or send down*, which without violating grammatical construction affords a meaning not only intelligible, but in perfect unison with the context. The Hemantiv מ prefixed, gives the *thing sent down*, while the suffix י *his*, evidently refers to *the Lord* who sends the vision or denunciation. The English construction, of course, requires it should be rendered *his sending down*, that is the Lord's denunciation, *against* Hadrach and Damascus, as well as the other cities which are mentioned afterwards; for ב here rendered *in*, may with more propriety be rendered *against* or *upon*. In the next place, there is no necessity for rendering כִּי *when*, which more frequently signifies *for*, and when so rendered, it will be found to connect together the latter and the former part of the verse. For this, we only require to render the dative ל, as it frequently is rendered in Hebrew, as well as Greek and Latin, to denote *possession*; and the verse will run thus. *For the Lord's is, or to the Lord belongs, the eye of man; to wit, the eye of the Seer, who receives the vision, and all the tribes of Israel, whom the vision chiefly concerns. Making the tribes a genitive case, by inserting of before them, is wholly uncalled for by the text.*

Verse 2. וְגַם חֲמַת תְּגַבֵּל בָּהּ
צַר וְצִדּוֹן כִּי חֲכָמָה מְאֹד :

And Hamath also shall border thereby, Tyrus and Sidon though it be very wise.

The sense is here as obscure as in the verse preceding. What is meant by *border thereby*, it is not easy to conceive; but by discarding the points we may readily obtain a meaning that is perfectly intelligible. תְּגַבֵּל may then be

rendered in the passive voice, instead of the active, and will signify to be limited, or have bounds set to; and בה on or to her, which follows, accords with, and seems to demand its being so rendered. *And Hamath also shall have bounds set to her*; that is, her growing greatness shall be checked.

Tyre, and also Sidon though she be very wise, חכמה, wise, no doubt, means here, worldly wise, or very subtle.

Verse 5. תרא אשקלון ותירא ועזה ותחיל מאד ועקרון כי הוביש מבטה :

Ashkalon shall see and fear, Gaza also, and she shall be very sorrowful, and Ekron for her expectation shall be ashamed.

הוביש may be derived either from בוש to be ashamed, or, from יבש to dry up, and wither as a plant for want of moisture. The latter seems preferable here, but it is not very material to the sense.

Verse 6. וישב ממזר באשדוד והכרתי גאון פלשתים :

A bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

ממזר may be rendered a stranger, as well as a bastard, αλλογενεις in the Septuagint, which renders the sense more obvious.

And I will cut off the pride of the Philistines. These denunciations appear chiefly directed against the Philistines, in whom pride, avarice, and ambition, are specified as the great offences. The delivery of Ashdod into the hands of a stranger, is the judgment pronounced against them in this verse, as the last means of their humiliation. But here the tone of the prophecy changes, and instead of further punishments, we find re-

peated promises of blessings and mercy; *he that is left shall be for our God, and as a Governor in Judah,*—and in the verse following—*He (the Messiah being manifestly meant here) shall speak peace to the Heathen.*—Whence then this change? We are led to seek, and naturally expect to find, some ground for it. And accordingly the next verse unfolds the reason, and explains the occasion of this change in the counsel of Heaven; a change resting not on their own merits, but on Divine Mercy. For such a construction will this verse bear, quite as well as the one usually put upon it; and this construction is far more in unison with the context, than the received one.

Verse 7. והסרתי דמיו מפיו ושקציו מבין שניו ונשאר גם-הוא לאלהינו והיה כאלף ביהודה ועקרון כיבوسی :

And I will take away his blood from out of his mouth, and his abominations from between his teeth, and he that is left, even he shall be for our God, and he shall be as a Governor in Judah, and Ekron as a Jebusite.

With scarcely any alteration in the translation, the words, even as they stand, admit of a very different acceptation from that in which they are commonly taken; and instead of being a figurative expression, borrowed from the rescuing its prey from the jaws of a lion, in which sense the Jews take it, as a promise to themselves of deliverance from their enemies, the words more literally taken, will convey the promise of mercy and redemption to the remaining Gentiles: whose sin and pollution are to be taken away, who are to be reclaimed to the worship of the true

God, and admitted to a full participation in all the blessings, promised to Israel by the coming of the Messiah.

The only change required in the English version is to read *But*, for *And*, which are expressed alike by the Hebrew ו , and to understand שֶׁקֶצִי *his abominations*, in the sense most appropriate to it, as alluding to the worship of idols, and we have the sense already expressed, which perfectly harmonizes with the context. Whereas, taken in the other sense, what becomes of the antithesis? Who is *he that is left*, that *shall be for our God*, and *as a chief in Judah*? Surely it cannot be the Jew, who shall be as a Jew. But the next words are decisive, declaring that Ekron and the Jebusite, both Gentiles, are here intended.

And Ekron as a Jebusite. This mode of rendering leaves, indeed, the force of these words rather ambiguous; but there can be no intelligible sense put upon the כִּי , but that of *in like manner as*, or, *as well as*; that is, Ekron as well as the Jebusite, shall both be as Governors in Judah.

Verse 8. $\text{וְחִנִּיתִי לְבֵיתִי מִצְבָּה וְחִנִּיתִי לְבֵיתִי מִצְבָּה מֵעַבְרָה וּמִשְׁבָּה וְלֹא יַעֲבֹר עֲלֵיהֶם עוֹד נֹגֵשׁ כִּי עֵתָה רֵאִיתִי בְעֵינַי:$

And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with mine eyes.

It is not certain, though probable, from 1 Sam. xxvi. 5—7, that the Jews had entrenched camps; if so, the passage would be clearer by rendering וְחִנִּיתִי *I will*

entrench instead of *encamp*; though the sense is sufficiently obvious, as meaning to afford protection against the army, &c. The house of God, to which protection is promised, is his Temple, figuratively denoting true religion purified from idolatry; the great spiritual adversary constantly warring with Israel, and, as we learn from Scripture, frequently prevailing; which is probably the warfare here alluded to. But if taken literally, this passage conveys the promise that the Messiah's kingdom should put an end to oppression and injustice. The exact import of the expression, *for now have I seen with mine eyes*, is not very evident; but may imply God's foreseeing the unfitness of the Jews to receive a spiritual Messiah; who, in consequence of their rejection of him, would be given to the Gentiles.

Verse 9. $\text{גִּילֵי מְאֹד בַּת צִיּוֹן הֲרִיעֵי בַת יְרוּשָׁלַם הִנֵּה מֶלֶךְ יָבוֹא לָךְ צָדִיק וְנוֹשֵׁעַ הוּא עֲנִי וְרָכַב עַל חֲמֹר וְעַל עֵיר בֶּן אֲתָנוֹת:$

Rejoice greatly, Daughter of Zion, shout, oh Daughter of Jerusalem, behold thy King cometh unto thee; he is just and having salvation, lowly and riding upon an ass, and a colt the foal of an ass.

There is no ambiguity in the purport of this verse, which is the coming of the Messiah, as all commentators allow; but I can in no wise agree with Lowth and others, that this verse is a rhapsodical digression from the subject of the rest of the chapter, in which the Prophet being wrought up to the highest pitch of enthusiasm, breaks off from the immediate object of his vision to foretell the coming of the Messiah, and then returns

back to his former subject. On the contrary, I can see nothing like digression here, but one connected and consistent object throughout; this verse being the keystone of the arch, which binds together those which precede and those which follow it, forming the whole into one united and compact body. Instead of a digression from the subject, I regard this verse as the clue to guide us through the labyrinth, by fixing and determining the subject of all the rest.

Behold thy King cometh unto thee: יבוא is really the future tense, literally *shall come*, and changing it to the present, *cometh*, seems unnecessary, if it does not in some degree interfere with the chronological order of the events predicted afterwards.

Just and having salvation. This is certainly an ambiguous rendering of נושע the past participle of the verb ישע to save, which literally signifies *being saved*, and the emphatic הוא *himself*, following it, more strongly marks the sense, as *having obtained salvation himself*.

Riding on an ass, and a colt, the foal of an ass. The connective ו *and*, should certainly be rendered here by *even*, or, *to wit*, and not by *and*, which makes it appear that the Messiah was to ride upon two asses.

Verse 11. גם את בדם בריתך
שלחתי אסיריך מבור אין מים
בו :

As for thee, by the blood of thy covenant, I have sent forth thy prisoners, from the pit wherein is no water.

That the Messiah is apostrophized in these words, cannot, surely, admit of doubt or dispute;

and words more forcible, or more pregnant with meaning, upon the Christian's view of them, it is not easy to conceive. שלחתי *I have sent forth*, is really the perfect tense, though written several centuries before the coming of Christ; but it is not at all unusual in prophetic language to use this tense, which represents as already accomplished, what is determined in the Divine purpose, although the fulfilment be still future.

Verse 12. שובו לבצרון אסירי
התקוה גם היום מגיד משנה
אשיב לך :

Return to the strong hold, ye prisoners of hope, even to-day do I declare that I will repay you double.

Such is the received translation, nor as it now stands, does the sense appear at all ambiguous, signifying, *Return to your prison-house until the day of your promised liberation arrives*; that is, the day of the Messiah's coming. There can be no doubt who are meant by the prisoners, but the change of number in the personal pronoun, from plural to singular, makes it not improbable that the latter part of this line is addressed to the Messiah, who was apostrophized in the verse preceding. Upon this view the word אסירי may be rendered, *my prisoners*, instead of *prisoners of hope*, which is rather obscure; and התקוה as the imperative hithpael of the verb קוה to wait. And the sense will then be as given in the text; *Return to the strong hold, my prisoners: wait thou till the day I declare that I will repay thee double.*

Verse 13. כי דרכת לי יהודה
קשת מלאתי אפרים ועררתי

בניך ציון על בניך יון ושמתיך
 כחרב נבור :

When I have bent Judah for me, filled the bow Ephraim, and raised up thy sons, Oh Zion! against thy sons, Oh Greece! and made thee as the sword of a mighty man.

Here כִּי, which signifies *for*, is rendered *when*, thus imposing a future signification on the verbs that follow. This has no doubt arisen from a supposed allusion to the subsequent wars of Judas Maccabeus. But Ephraim, or the ten tribes, having no share in those wars, militates against that supposition, and it seems more probable that this verse, instead of designating the *time when* the promised blessing would be conferred upon the Gentiles, here declares the *reason why* the Messiah could not be sent to them directly and unconditionally; namely, because he was previously promised to Israel. *For I have bent Judah for me, filled the bow Ephraim*; that is, I have chosen Israel as my people, and appointed them my instruments for the overthrow of paganism. And, accordingly, to the house of Israel he came, and was by some of them received; nor until the great body of that people declined the office, were the Gentiles called in to fill up the ranks, and carry on the spiritual warfare; a warfare which was thenceforward carried on by both in conjunction, for the first Christians still were Jews, though blindness came in part over Israel.

Verse 14. ויהיה עליהם יראה
 ויצא כברק חצו ואדני יהיה
 בשופר יתקע והלך בסערות
 תימן :

And the Lord shall be seen over them, and his arrow shall go forth

as the lightning; and the Lord God shall blow the trumpet, and shall go forth with whirlwinds of the South.

This and the following verse evidently contain promises of Divine protection, and of triumphant success; but to whom these promises are given may admit of a question. עליהם *over them*, may mean the Jews last spoken of, or the Gentiles mentioned before, or it may apply to both. And if the triumph of true religion over Pagan idolatry be the victory here spoken of, as this was obtained by both in conjunction, during the Apostolic age at least, so both must be included in the promises. Nor can any construction, worthy of the subject, or adequate in dignity and importance, be put upon the expression, *the sons of Zion*, and *the sons of Greece*, but that which refers to the religion of each. The triumph of true religion over idolatry was one that affected the whole world, including every country, and extending to every age, and regarding the eternal as well as temporal interests of mankind.

Verse 15. יהיה צבאות יגן
 עליהם ואכלו וכבשו אבני
 קלע ושתו המו כמו יין ומלאו
 כמזרק כזוית מזבח :

And the Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

To take these expressions in the literal sense, as promising to man the grossest of sensual indulgences, would surely be a strange misconception of prophetic language. המו which is rendered, *and make*

a noise, is not preceded by the connective *ו* *and*; it may, therefore, be simply the personal pronoun *they*, being the nominative to the verb *drink*; *they shall drink as of wine, &c.* Who is intended by the pronoun *they*, if at all doubtful here, becomes sufficiently clear in the next verse, where it is repeated in a manner that leaves no ambiguity, at least as far as concerns the Gentiles.

Verse 16. והושיעם יהוה
אלהיהם ביום ההוא כצאן
עמו כי אבני נזר מתנוססות
על אדמתו :

And the Lord their God shall save them in that day, as the flock of his people, for they shall be as the stones of the crown, lifted up as an ensign upon his land.

Here the pronoun *them*, in evident contradistinction with *his people*, shews that two nations are spoken of; otherwise the passage might be rendered, *the Lord God, shall save as a flock, his people.* But the antithesis marked by the pronoun *them*, is rendered still more obvious, if possible, in the next line. *For the wall of separation is waving (or tottering) over his land.* Such is the literal meaning of the Hebrew, when the words are taken in their primary and ordinary sense. Thus, אבני in its primary sense means, *stones*, as the stones of a wall; but in a more remote and figurative sense, *precious stones*: נזר in the primary sense, signifies, *to separate*, or, *separation*; but in the secondary or more remote sense, *a diadem*, which separates or distinguishes the prince from the people; נסס in the primary sense means to wave to and fro, as a flag, or as a wall before it is blown down by the wind; but,

in a secondary sense it signifies, as some understand it here, to glitter or sparkle, as a diamond, when waved or moved. Thus we see the pains taken to avoid the plain and obvious sense of the passage; but the Hebrew scholar will judge for himself.

The concluding verse, in which the prophet breaks forth into expressions of adoration and praise for the goodness of the Lord, well accords with this view of his bounty being unlimited, and extending to all his creatures alike.

(*To be continued.*)

ON THE PROPHECY OF BALAAM.

No. III.

To the Editors of the Jewish Expositor.

Gentlemen,

IN fulfilling my promise to trace out the prophecy of Balaam, in relation to God's people, Israel, I come now to the third chief branch of it, as contained in chap. xxiv. 5—9. It runs thus:—"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. As the vallies are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters; and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath, as it were, the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: Who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee."

As in my former papers, I shewed

the perfect fulfilment of the Divine prediction, in respect, first, of the people dwelling alone; and, in the second, of the Lord not beholding iniquity in Jacob; so here we have pointed out to us in the language of prophecy, their *order*, their *fruitfulness*, their *prospects*, and their *final triumph and glory*.

See them in their *order*.

Imagine the prophet standing with Moab's king on some lofty eminence, from whence he could view the utmost borders of the camp, which lay four-square, occupying twelve square miles. He might well exclaim, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" The fashion of their camp, and the way in which they were to arrange themselves, was prescribed in the 11th chapter of this book, where we learn that "every man of the children of Israel was to pitch by his own standard with the ensign of his father's house, far off about the tabernacle of the congregation. So though six hundred thousand footmen came out of Egypt, and these numbers might now be much increased, there was no confusion in their position or in their movements; their tents were goodly; goodly were the tabernacles of Israel! And do they not so continue? The temple hath been destroyed, not one stone remains upon another that is not thrown down; and the people are broken and scattered; yet the promise is, "Though there were of them scattered to the utmost part of the earth, yet from thence will I gather them, and thence will I fetch them." He, who can form order out of wild confusion, has said, "How goodly are thy tents;" and he sees things that are not as though they

were. And who can tell that God is not now beginning to reduce the wild chaos to order, to bring light out of darkness? There is a thickening cloud gathering in the East, which is like the dust of the feet of Him who is now marching in the dispensations of his Providence before the moving columns of Israel, to bring them to the place of rest. And we have but to reach the elevation on which Balaam stood, and we shall behold what he beheld; yea, and "see greater things than these." If any doubt can exist in regard to their order, none can in regard to their *fruitfulness*. "As vallies are they spread forth," &c. Vallies are proverbially fruitful; "they stand thick with corn." A garden is another emblem of the same kind, and is a striking type of the Church. Hence, in the Canticles it is said, "A garden inclosed is my sister, my spouse." A garden is walled in, planted, weeded, watered. The Church of Israel was long in this state, as all her history testifies. Isaiah has this very figure, "Now will I sing to my well beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill. For a season it was fruitful, and though since, a bear out of the wood hath wasted it, and a wild beast of the field hath devoured it; yet the Lord shall look down, and behold, and visit his vine. The Spirit shall be poured out from on high, and the wilderness shall become a fruitful field, and the fruitful field shall be counted for a forest."

The picture is heightened, for it is added, "As the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." If this be the common aloe, the allusion is striking and

beautiful, and few things in the vegetable world so strongly depict the character of Israel. It lives long, it wears a dusky hue, bears a prickly leaf, and blooms only once in a hundred years; but then it is so beautiful, as to excite universal admiration as one of the wonders of nature. Has it not been so, and does it not now thus continue with the Church of Israel? It was planted by God, and destined to live through many ages. Yet it has been barked and laid waste. Other trees look green, but she looks like an exotic in the world. Seasons return, and other plants bud and blossom, and bear fruit. The Church of the Gentiles hath many children; but Jerusalem being desolate, sitteth on the ground, yet the period of her revival draweth nigh. Her buds appear, her appointed time approaches, yea, the promise shall be fulfilled; her several congregations shall flourish "as trees of lign aloes which the Lord hath planted, as gardens by the river's side."

New beauties burst upon the astonished mind of Balaam, as he looks through the long vista of succeeding ages, and beholding in vision the wide-spreading glory of the Jewish Church in the latter days, he adds; "and as cedar trees beside the waters." Cedar is an incorruptible wood, and its peculiarly spreading branches cast an extensive and impervious shadow. Of old the Jewish Church opened its doors to the stranger that would join himself to the Lord. And the invitation of the Prophet to such, is most beautifully expressed in Isaiah lvi. 3, 4, 5, "Let not the son of the stranger that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his

people; neither let the eunuch say, Behold, I am a dry tree; for thus saith the Lord unto the eunuchs that keep my statutes, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off." And who will venture to deny that what Balaam spoke here in a figure, the Prophet Zechariah declared without a figure, when he said, chap. viii. 24, "Thus saith the Lord of hosts, In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you?" Can there be a doubt that God has ordained the Jews to be the great instruments of ingathering, the means of the conversion of the world?

And all fear as to the impracticability of these things will vanish, as we call to mind what has been effected by the Gospel dispensation. It has afforded shadow for birds of every wing. "Who are these," cried the Prophet as he contemplated the effects of a preached Gospel: "Who are these that fly as clouds, and as doves to their windows?" Still shall Israel be seen as cedar trees beside the waters.

Nor is this all; the Holy Spirit over and above all this, declares their prosperity and progress, "He shall pour water out of his buckets." Water is the established emblem of the Spirit, for the large and final outpouring of which, the whole Church is now anxiously looking. Some drops descended

when the Prophet said, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," but these were only the harbingers of the day of Pentecost, when sons and daughters were to prophecy. O that all who are looking for the consolation of Israel, would pray that the Lord may not let the blessing be only as the small drop suspended from the bucket, but open the windows of heaven, and pour out a blessing so large that there may not be room enough to receive it!

More than all this, it is added, "His seed shall be in many waters." Waters are peoples—nations. Are not the Jews now scattered—are they not in many and *on* many waters? in some places so intermingled so as now not to be known; and in others, visible to all? Their sound is gone out unto all lands; their name is known to the ends of the world. They affect both the political and religious interests of the greatest states in Europe. They are the "bread cast upon the waters which shall be found after many days;" and when men see it they shall exclaim with wonder, "What hath God wrought!" Then shall be fully verified the prophecy, "His king shall be higher than Agag, and his kingdom shall be exalted." Agag was king of the Amalekites, at that time a mighty king; and bitter foes were the Amalekites to God and his people. Saul spared their king, when he should have destroyed him and all the people, and thus left a root from which Haman sprang in after days, who had well nigh, for his envy at the people, procured the extirpation of the Jewish race; but the promise is, "His king," Messiah; for

then Israel had no king, "shall be higher than Agag;" and now the Church looks that Christ's kingdom may be exalted.

He then closes this part of the prophecy in the following sublime strains, "God brought him forth out of Egypt," therefore he can gather him from all places whither he is driven. "He hath, as it were, the strength of an unicorn," therefore he is mighty to save Israel. "He shall eat up the nations, his enemies;" all that oppose his Israel shall perish; "he shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: Who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee." Surely with this accord the words of Zechariah, who, inspired by the same Spirit, from the highest summit of Balaam's prophecy viewing the mercies yet in store for Israel, said, "And it shall come to pass in that day, that a great tumult from the Lord shall be among them—the enemies of Israel—and they shall lay hold every one of the hand of his neighbour; and his hand shall rise up against his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."

Surely these prophecies reciprocally reflect a most brilliant light on each other.

One more, and the last of Balaam's predictions, will occupy another paper: it is the most interesting of all, and crowns the whole. If I may be permitted to forward it, I shall feel obliged.

TIMOTHEUS.

PROCEEDINGS OF THE LONDON SOCIETY.

PRUSSIAN POLAND.

EXTRACTS OF LETTERS FROM MESSRS.
ALEXANDER AND AYERST.

LETTERS from Messrs. Alexander and Ayerst, now labouring at Dantzic, have been received, under dates from July to September last, and we select the following information. Mr. Alexander writes,—

Respecting our proceedings in Dantzic, I have, alas! nothing of a pleasing nature to communicate at present. The school is still unvisited by any Jewish children; and they seem generally to have set their faces against us, so that we feel it necessary to be somewhat quiet at present, and wait patiently upon the Lord, who will not leave his numerous erring and straying sheep of the house of Israel in Dantzic, without bringing some of them, in his own time, to his fold, to his praise and glory. I believe we mentioned to you in our former letters, our visit to the principal Rabbi respecting the school, and what treatment we there met; it was, notwithstanding, a matter of more rejoicing than ever, that the Lord enabled us to testify of his truth to several Jews then present, and to the "blind leaders of the blind;" we parted from him as friends; but it is very remarkable, that a fortnight after this the poor Rabbi was called into eternity! and who can tell but that some truth may have struck him, and before he appeared before his Lord, he may have sought for mercy "in the Lamb of God that taketh away the sins of the world?" Oh! how should such facts stimulate us "to work while it is called to-day," when we see so many launched into eternity before us; where no one can be accepted, that is not "found clothed upon with the garment of the Saviour's righteousness;" how should we not lose an opportunity to place before sinners, the only hope of acceptance with an holy and a righteous God. Whatever may be the

discouragements, however hardened men's hearts may be, we know the Lord is able to bless any truth that may be stated to a sinner, to his eternal salvation; and we know "there is joy in heaven, even over one sinner that repenteth." There is, on the whole, a different spirit now prevailing amongst the Jews; many are ready to listen to the word of life, and such opportunities afforded by the Lord, should not be slighted or neglected by his servants. This is evident in Dantzic as well as in the country.

Here follows an account of a tour made by Messrs. Alexander and Ayerst, which will not be read without interest. Mr. Alexander again writes,—

We have but just returned from another short tour of six days, during which time we visited twelve places, where more or less, Jews reside, within the neighbourhood of Dantzic: we set out on Monday, the 21st instant, and visited Stargand, Mewe (here is a Missionary Association, also two hundred Jews,) Nuremberg, Grandanz, Rehden. Lessen, Freistadt, Nydick, Rosenberg, Reisenburg, Stuhm, and Marienburg. At Stargand we found the Jewish teacher of the Jewish public school, very ready to converse with us about "the one thing needful;" he is an inquiring man, and he allowed me to speak to the children in his presence. I must remark here, that this teacher told us of the difficulties, which even he has to contend with to keep up the school, because the Jews are so ignorant, and they look upon any thing new, as dangerous to Judaism; and as all the schools in Prussia stand under the immediate direction of the Government, they have petitioned the King to have them removed. At Mewe, where we have already been before, we were again well received, and some Jews came flocking around us to get the New Testament; and two bought it, and with apparent joy gave it to their children. There is a very good opening in this place for further visits

the minister of the place has promised me his church to preach in. At Rohden, we met a very interesting man, a Rabbi, who some years ago became acquainted with Hændes, from whom he shewed me letters, which he prizes very much: he was with us till late at night, and I spoke very seriously to him, endeavouring to awaken a sense of his own guilty and lost state by nature; a truth, which, alas! is almost unknown amongst the Jews. At Lessen, we found the Rabbi absent, but his wife proved very intelligent, and we left a New Testament, &c. with her for her husband, who is considered very liberal. Here were numbers of Jews flocking around us with the most apparent thirst for the Word of God; we found the parts of the Old Testament very useful here, for which they all very readily paid; we dismissed them with exhortations to repentance, and to seek the Lord their God and David their King, &c. At Freistadt we were greatly opposed by a teacher, who prided himself in being a disciple of the great Rabbi in Posen; he, as well as the Rabbi of the place, spoke very disdainfully about the Missionaries at Posen, and the tracts, &c., which are there distributed; the Rabbi was very willing, and rather desirous to have the Hebrew New Testament; but there was a Jew present, who said he had read the New Testament, and it would be a shame for the Rabbi to have such a book in his house. They were all too vain and violent to enter into any systematical conversation, we therefore said a few kind and impressive words to them and left them, praying that the Lord may have mercy upon them. At Stuhm also, we met for the second time, with a good reception by the Rabbi and his people; the whole of that country is inhabited by numbers of Jews; and as we find little to do in Dantzic, I think it highly important to make now and then little journeys amongst them, which I hope the Committee will not disapprove; we use the greatest economy in our travelling, and visit many places in a short time.

Under date of Sept. 6th, 1828²
Mr. Ayerst writes,—

We made a few weeks ago another very interesting journey into the country; indeed we find it easier to get access to the Jews in the small country places, where they reside in smaller numbers, than here where infidelity is more prevalent among the better informed, and the others are more afraid to expose themselves to the observation of their brethren. At Chrisburg, a place about fifty miles from hence, we found near 300 Jews, and had much conversation with the Rabbi and several others, who were really very well informed and liberally minded people; one indeed seemed to think that the writings and plans of the famous Mendelsohn are most likely to benefit the Jews. He complained himself strongly of the absurdity of the Jews praying in an ancient, and now dead language, which it is impossible for those who have not leisure to study, to understand in any tolerable degree. It is indeed a pleasing fact, that hitherto we have in no single instance been treated with ineivility, or rudeness, by the regular Rabbi of the congregation, even in the smallest and most obscure village that we have visited. I must say, that the degree of information possessed by many of these men, especially when the very limited income they can derive in many of the little places is taken into consideration, is enough to shame many who have enjoyed much superior advantages for obtaining instruction, and from whom much more may reasonably be expected. It is a great advantage to Mr. Alexander, in speaking with these better informed Jews, that he has been brought up in their own way; and it has generally been a rule with us, when entering a strange place, to visit first the Rabbi, who is often engaged as teacher, and thus we sometimes learn at once much about the state of religious instruction amongst them. The regulations here established by the Government, for managing the schools, appear to be very beneficial,

as in those schools, which are under the authority of Government, it is impossible that the children should waste all their time in learning to repeat pieces of the Talmud, a thing often done in the private places of instruction.

At Chrisburg we met with a decent looking old Jewess, who seemed at first seeing us, to know who we were; she told us the very first moment we spoke to her, "I am quite content *to be lost* in my own religion, and I will not change it, let the consequence be what it may; I was born in it, and in it my ancestors lived and died, and I will venture every thing upon the same foundation." She said this, not with an air of rudeness, but with cool consideration; and so in effect, say thousands, and still more avow it by their conduct, than express it in words. We did not fail to expostulate with her upon the folly and danger of thus refusing all inquiry, and thus setting all expostulations at defiance; but she seemed quite indifferent to our remarks, and refused to take any tracts, saying that she could not read, though when we gave one to another who was standing by, she requested the loan of it, and began to read it very fluently.

As we wished to visit Osterode, we passed through Saalbeld, where we slept at a Jewish inn; the landlord was exceedingly civil, and pressed us to promise to visit him on our return. As we could not tell how long our journey would take, it was impossible to fix any time. However, when we came back to his inn at night, we found the Rabbi of the place, a very intelligent man, and the principal members of the synagogue sitting together, and reading our tracts which we had left in the morning. We had a most interesting conversation with them till past midnight, and parted with expressions of mutual esteem and friendship. At Osterode, Mr. Alexander found a young man whom he had formerly known, a very pleasing character, of an inquiring and well disposed temper, who promised to read the New Testament with attention. He complained much of the strong prejudices which obscure

the minds of many Jews in many places, which indeed at times make it impossible to have any friendly intercourse with them on religious subjects. We visited Altmark also, where we distributed several books, and had much conversation. After the barrenness which seems at present to prevail so much around us here in Dantzig, these opportunities for speaking on religion with "the lost sheep of the house of Israel," were most refreshing; may God in his mercy grant that it may not be in vain. We purpose very shortly, if all is well, to undertake a more extended journey, in company with a warm friend to the cause of Missions, which will be a great saving of expense, as he takes his own carriage; and this also we trust will bring us into company with many Jews, as well as some brethren in Christ, whom we hope to meet. May the grace of our Lord Jesus Christ be with all those who love him in sincerity, and may their number increase daily!

On the state of the Jews in Dantzig, Mr. Alexander says,—

The Jews in Dantzig continue still to shew a great spirit of indifference toward us, and toward the school. Yet, we cannot be without hopes, that through the Spirit and mercy of God, a good impression will in time be made upon their minds, respecting the sanctifying truth of the Redeemer. In all the country places which we have visited, we found the Jews very friendly, and ready to listen to the truth; and it is pleasing to me, and a subject of thankfulness to the Lord, that they seem to credit what I say to them, and treat me with kindness and respect. I believe Mr. Ayerst has written by another opportunity, and given a more detailed account of our late journey. We are now on the point of setting out for another, which we expect to be a very interesting one, and attended with very little expence, as we shall travel with a person who has his own carriage, and is a good friend of the Jews. On Saturday

next, D. V. we set out, and on Sunday I am to preach in a large church in Mewe, where there are many Jews, and where some interest is felt about Missions.

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### GERMANY.

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#### EXTRACTS FROM THE JOURNAL OF MR. J. C. MORITZ.

THE Committee of the London Society having determined on stationing Mr. J. C. Moritz at Neuwied, as a central position, from which he could visit the neighbouring parts of Germany; he left Hamburgh in the month of June last for that place. The following are extracts from his Journal during his journey to Neuwied.

On Monday, June 16th, we took leave of our Hamburgh friends, and on Tuesday morning, 17th, we left that city for Neuwied.

In Bremen we were received very kindly by our Christian brethren, and we stayed five days with them. I endeavoured to stir up the friends of our good cause to new activity, as they seemed to have declined in their zeal; and I have received the promise that an Auxiliary Society shall soon be formed. In the company of a Christian brother, I visited the Jews at Hastedt; we went to the house of their teacher, and all the Jews, upwards of thirty persons that live in the village, were immediately collected together. They left the whole conversation to their teacher, and I must say, that as long as I have laboured among the Jews, I never found one that expressed such atheistical principles as this Jewish teacher. He positively denied Moses and the Prophets, saying they contained nothing but mythology, and that we can have no higher idea of God, than of the most perfect man. He would not hear any proof from the Scriptures, and when he at last by other arguments was forced to ac-

knowledge that God must be infinitely more than the most perfect man, he said, "Well, then, I shall call on him as my father, and he as a father dare not punish me for my sins, and so I do not want Christ as a Mediator." I then endeavoured to convince him that without the Bible we can have no knowledge of God, and that God on account of his holiness and justice, cannot be the father of the ungodly; it was, therefore, necessary that his Divine attributes should be first reconciled, before God could become the father of any sinner; and that this reconciliation has been brought about by Christ Jesus. He then said, "If God will not be my father without Christ, I do not care for him at all!" He then asked me why I could not love and serve God without Christ? I told him, I was brought up to believe that Moses and the Prophets were sent by God, and that they spoke the word of God, that I then endeavoured to keep the law; but felt myself incapable of doing it; therefore I could not love a God who demanded things of me which I could not keep, and then cursed me for not keeping them; but as soon as I by his grace was enabled to lay hold on Christ Jesus as my Saviour and Redeemer, upon whom God had laid the chastisement of my peace, I could love him; for now I learnt to know him as a just and holy God, who yet is the justifier of all those who believe in Christ. By this knowledge my heart, I said, is filled with love to him, and this love enables me to serve him, and to walk before him, and to do his will, and to look up to him, as to my Father in Christ Jesus, by whom I have received the atonement! He then began to mock at me; but I turned myself to the other Jews, and warned them of their danger, if led away from the God of their Fathers by such an infidel teacher; and told them if they should perish, it would be their own fault, for the way of life had been placed before them. I then left them and returned to Bremen, grieved in my heart, that these my Jewish brethren are so wilfully dying in their sins, and that they are still so "stiffnecked

and uncircumcised in heart and ears, and do always resist the Holy Ghost."

The following is a relief to the dark shade of the foregoing picture:—

I was happy to meet here a young Jewish girl of about twenty years of age, a native of Hamburg, who, after one year's instruction by the worthy Rev. Mr. Miller, had been received by baptism into the Christian Church. She is now here in service; and, as far as I can judge, I trust she has become "a new creature in Christ Jesus." Her Christian name is Christina.

Of Mr. Wolff's sister he says:—

I have seen and spoken to the sister of brother Wolff, who has been under instruction a year by the Rev. Dr. Krummacher, at Gemark, and is soon to be baptized, together with another Jewess. Rev. Dr. K. has the best hopes of her sincerity; she seems to be a very simple minded girl; but I cannot say much about her, as she was so averse to speaking, that she would hardly answer any question I put to her.

I have also spoken to two young Jews who had been in the asylum of Düsseldorf. They told me that at that time they had not any impression of the truth, but since they had found work here, the walk and conversation of Christians had awakened in them an hunger and a thirst after the "bread and water of life," and that they shall soon be united to the fold of Christ. I believe they are sincerely seeking the Lord. Rev. Dr. K. at Bremen, asked me to hold a meeting, to which he would invite his Jewish acquaintance and some Christians. On Wednesday evening, the 2d of July, we met together in the large school room at Bremen, and about three hundred Christians, and a few Jews from — assembled. I addressed them from John viii. 24, and concluded with prayer. With two of the Jews I had afterwards some conversation, and gave them some tracts. They seemed not far from the kingdom of heaven.

The Christians, especially the Rev. Mr. Graeber, told me, that they now feel more interest in the conversion of Israel than before. May the time to favour Israel soon come in, that the reception of them may be as life from the dead!

Under date of August 13th, 1828, Mr. Moritz gives the following account of a Jew and his wife, which is very affecting.

I have been visited here by a Jew and his wife, by name Conrad Engel, from Höchst, in the principality of Nassau, a butcher by trade. They have both been in the asylum of Düsseldorf; it is their intention to go to America, by the advice of brother Marc, at Offenbach. The man was baptized in Glanberg, three years ago, and his wife five years ago, at Elberfeld, by the Rev. Mr. Döring. They seemed to be very poor indeed, but still full of faith and confidence in the mercy and goodness of the Lord. They wished to have a letter of recommendation from me to Hamburg and to New York: I told them I never gave such letters to persons I was not well acquainted with, but that as they were going to Elberfeld, they should request the Society there to write to me about them, and then I would send them the desired letters. When they had left my house, the policemen took hold of them, and conveyed them before the Mayor, and he wrote upon their passport, that they were to proceed by the nearest road to Elberfeld, without begging on the road, and if they were found begging, they should be transported over the frontiers. They both came to me weeping. I asked them if they had been begging here in town? They both sacredly assured me they had not. I then advised them to go back to the Mayor, and to tell him that as they had not been begging, he should kindly scratch out what he had written on their passport, and sign it properly, so that they might be allowed to travel as honest people. They accordingly went to him, but he was enraged, telling them, they did not want any Jewish proselytes, and



if they did not go on with their passport, he would take it from them, and put them in prison. The poor things went therefore with their passport to Elberfeld. Eight days afterwards I was called before the Chief Justice, and asked if I knew the proselyte Conrad Engel? I said, I had seen him eight days ago, for the first time. I was then told he had arrived here again this day from Elberfeld, without his wife, and that they had imprisoned him. I was also asked, if I had promised him letters of recommendation? I said, "I have given him the promise on condition that the Elberfeld friends wrote me first, that they knew him as an honest man." The Justice then told me he had brought no such letter with him, and as they suspected his papers to be false, he had been imprisoned. I asked on what ground they could suspect his papers to be false, when the proper town seals and subscriptions were to them? He made some evasive reply, and then dismissed me. The next morning the poor man sent for me to visit him in prison. I immediately went there. The jailor opened the door, and I found the poor sufferer sitting in his cell, reading his Bible and Bogatsky's Schatzkaestlein; but before I could speak a few words to him, an order was sent down from the Justice that nobody was to be admitted to him. So I was obliged to leave him, and the jailor bolted the iron door again. I told the jailor, I wondered that a person should be so treated in Prussia, without having been convicted of any crime, and I should write to Elberfeld to make inquiry after him, and if I received good testimonials concerning him, should petition the provincial government at Coblenz. A few hours afterwards the man was released from prison; but instead of allowing him to go on to his wife to Elberfeld, they sent him with a new passport to Höchst, his native place, in order to procure new certificates to legitimize his character. I immediately wrote to his poor wife, and to the Rev. Mr. Döring, to Elberfeld. The former was quite inconsolable at the intelligence, and the latter sent me

an excellent character of them both. I really pity these two poor Israelites from all my heart, and pray that this hard trial of their faith may become a rich blessing to their souls.

Mr. Moritz gives the subsequent account of another Jew.

A Jew, called Rosanthal, from Borgenz, near Giesan, who is a journeyman shoemaker, came to visit me. He had been with me in Hamburgh a year and a half ago, and then expressed his wish to embrace Christianity. I gave him at that time a New Testament and a few German tracts to read, and promised to try to find him a Christian master where he could work, and promised I then would instruct him; but he was not quite determined, so he did not come again. Having heard on his arrival, that I was here, he immediately came to me, saying that he now actually desired to become a Christian. As he is a very ignorant man, and the Old Testament Scriptures are unknown to him, I asked him, what reason he could assign for his desire to embrace Christianity? He said, "as a journeyman I must travel about, and live among Christians. I know little of the Jewish religion, and that little I cannot keep; therefore I wish to have something certain. And besides that, I have read the tracts and the New Testament which you have given in Hamburgh, and am convinced that I can only be saved by believing in Christ Jesus." I questioned him upon these books, and found that he had made good use of them, so I promised him Christian instruction, if he could find work here. He went away seeking employment in his trade, but the next morning he came again in great trouble, telling me that the Mayor had asked him if he had got employment? upon which he replied that he had not found any yet, but hoped soon to get some, and that he wished to stay here to be instructed by the Missionary, Mr. Moritz, in the Christian religion. The Mayor then told him, if he wished to become a Christian, he must go to

some other country, for he would not allow him to stay here; and if he did not get work by the next morning, he must leave the town. I was much grieved at the conduct of this Mayor, but as I had no authority to counteract him, I saw no other means than to advise the Jew to go to Elberfeld, and promised to write to the Society there about him, and request them to afford him the means of Christian instruction. He agreed to follow my advice.

I have been visited three times by a Jew here in town, called C——, who is well versed in the Hebrew Scriptures, and in the writings of the Rabbies, and we had much friendly conversation together about the promises of the Messiah, which I proved to him to have been fulfilled in Christ Jesus, and also about his second advent, and the restoration and final conversion of the Jews. He listened with great attention, and said, he had never heard Christianity represented in this light. He received in a friendly way the tracts I presented to him, and asked me for a copy of the Prophets in Jewish-German for his children, and also for a New Testament, and was very thankful, when I satisfied his demand.

With a rich Jew, L—— G——, I had a long conversation at his house, in the presence of his wife and eldest son, and another Jew. They allowed the fall of man, and their present sinful state, but positively maintained, that as God had chosen the Jewish people as his own, and had made a covenant with Abraham, and Isaac, and Jacob, that he would be their God for ever, they shall not be lost in the world to come on account of their sins. He said, "God punishes them now in their captivity among the Gentiles for their sins, that he may make them happy in the world to come; for he said to Moses; 'And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them, for I am the Lord their God!'" I shewed them from this chapter, verses 40, 41, and

Deut. iv. 29—31. xxx. 1—6, that this promise will only be fulfilled when the Jews repent of their sins, and "seek the Lord their God with all their heart;" which, according to Hosea iii. they will do in the latter days; "Then the children of Israel shall return and seek the Lord their God, and David their king;" but as long as they do not this, they must surely perish, for they are under the curse of God. I then went on to shew them from the sacrifices instituted in the law, the need of an atonement, in order to be reconciled to God, and that this atonement had been made by the sacrifice of Jesus Christ, who, "as the Lamb of God, had taken upon him the iniquity of us all," Isa. liii. 6; and I intreated them to repent and to believe the Gospel, that they also may be "healed with his stripes;" "but," said they, "as the Christian doctrine of a Trinity does not agree with the doctrine of Moses, that Jehovah our God is only one God, we would rather remain by Moses." I endeavoured to convince them from Moses and the Prophets, that the doctrine of the Trinity had been taught by them as well as in the New Testament; and that therefore the ancient Jewish Cabalists did both teach and believe this doctrine. They replied, "However just this reasoning may be, still we cannot believe it." I was invited by the family to dinner on Saturday, and I thought it my duty to accept the invitation. On coming thither, I found also the other three sons at home, of whom one is soon to be confirmed. This nice boy told me he has been reading the Prophet Daniel in the school, and that chap. iii. 14—30. vii. 1—14, very much pleased him. I questioned him upon chap. iii. 25, and vii. 13, 14, and explained it to him according to the Christian interpretation, with which he was much struck, especially when I joined to the latter passage chapter ix. 24—27, shewing him the time of the coming of Christ to die for the sins of men; and from the other passage, his second advent in glory for the setting up of his glorious kingdom, when the Jews shall also be gathered



gain, and acknowledge him as their Messiah, and live happy under him as the Prince of Peace. The whole family was attentive to this explanation without making any objection to it. The father asked me if I intended to preach again in the Mennonite Church? I told him I should preach there every other Sunday. He said, "Then I shall come to hear you next time."

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MEDITERRANEAN.

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THE following extracts from the Journal of one of the Society's agents, who is labouring at an important station on the shores of the Mediterranean, are presented for the information of the friends of the Society.

We commence these extracts with an instance of cruel oppression exercised by the Roman Catholic authorities against the Jews at——.

Nov. 3, 1827.—In the afternoon I accompanied Mrs. L—— to the Ghetto to pay some visits. We saw Mrs. S—— and Mrs. A——, who complained of being unable to have a fire, though a very cold day, it being the Sabbath, and because Jewish families are not permitted by the—— Government to employ Christian servants. She gave us to understand, that they are liable, in consequence, to be visited every Saturday on the part of the Inquisitors, to see whether any fires are to be found in their habitations, and if such be the case they are liable to be brought into much trouble.

A spirit of inquiry is evidently gaining ground among the Jews.

Nov. 5.—Signor J. A. paid me a visit, I asked him why he conceived that the sufferings of the Jews should have continued so long. He could not say. I mentioned the declaration pronounced by the Jews before

Pilate, "His blood be on us and our children." He made no reply.

S. repeated a hymn she had learned by heart; she read and translated another. We are in hopes, by this means, that Divine truth may become at length impressed on her heart; and though human instruments are thus employed in teaching her these things, yet we cannot but recollect that it must be the work of the Holy Spirit to enlighten her understanding, and to bring her to the foot of the cross. We fervently pray that this may be the case. A Jew was to-day pointed out to us, who became a Roman Catholic, in order to be able to marry a woman of that persuasion to whom he had been attached. Sig.—— condemned the motive very much. This person observing the name of Calvin in the preface of Mr. Malan's hymns, appeared anxious to know who he was. He was told that Calvin and Luther were two of the Reformers, and that they differed in some points of doctrine. He took occasion to observe, in the course of conversation, that as to the Jews, in their opinions or doctrines, all was *uncertainty*. How unhappy a state to be in! This was shewn him, as well as the far different effect produced by faith, in genuine Christians. It was explained to him how it is that Christians depend upon the merits of Christ Jesus, and upon them *alone* for salvation, and that they must evidence their faith by their good lives and conversation. He said with much warmth, that he is fully persuaded of this, and that he longed to be in a situation where he might confess his faith in Christ without danger. He added, that as this life is but a vapour, which appeareth for a moment, and vanisheth away; as it is but a passage to eternity; it must be our happiness to make sure of eternity. God grant that we may find the way which leadeth to everlasting happiness. He mentioned that there were several young men among the Jews of this place, who are beginning to be enlightened, and to consider the Jewish system a mass of superstition and error. We shewed him the accounts of the con-

version and baptism of the Jews at Constantinople, with which he seemed much interested. He also read and translated, with our assistance, a hymn on the efficacy of Christ's blood. He was here till late.

The labours of the Missionaries have the effect of leading the Jews to examine their own Scriptures. If they search them, the hope may be entertained that they will discover how they testify of Christ.

Sig. C. called. He spoke very highly in praise of Josephus, the historian. He said that many were of opinion that he was little inferior to the writers of the sacred Scriptures. We next entered on the subject of the Prophecies, and especially on the following passages, viz. Gen. xlix. 10. Isa. vii. 14. ix. 6. xi. 4. xviii. He observed, that Jesus Christ was not named Emanuel. I replied, that by character, he bore this title; but he contended that the original text required that the Virgin should absolutely have given this name to the child. He pointed to Isa. xi. as not fulfilled in Christ, and asked what was meant by the latter clause of verse 4, whether we could say that this was accomplished in our Lord. I answered him, by observing, that we were not of opinion that this part of the Prophecy was yet accomplished; that we were, nevertheless, in expectation that it would be at the second coming of Christ. I read to him 2 Thess. ii. dwelling particularly on the 8th verse. I was here led to point out the distinction we make, between the primary and secondary Prophecies; between those fulfilled at the first coming of the Redeemer, and such as remain to be accomplished when he comes to reign and to be revealed in glory. He said the knowledge of the Hebrew Scriptures on the part of Christians, and which seemed to be so much on the increase, would certainly bring about a great revolution in the world. Sig. C. likewise spoke favourably of a tract I gave him.

The Jews here groan by reason of oppression.

Sig. J. told me he was deterred from marrying, on account of the oppressed state the Jews are held in, in this country. Indeed, he oftentimes seems to be very unhappy, in considering the miserable condition they are in. Though he is naturally of an amiable disposition and good tempered, his feelings at moments appear to get the better of him. He thinks no people suffer so much as the Jews do under the — Government. He exclaims, "Why do not the English pity us, as they do the Greeks?—Why do they not come and deliver us from slavery?" I can only, as I tell him in reply, direct him to the great Deliverer; even to Him who can save both body and soul from destruction.

The doctrine of the Trinity, excites the attention of the Jews. The writer says, that in conversing with Sig. C. on this subject,—

I directed him to Eccles. xii. 1, which, according to the Hebrew, should be rendered in English, "Remember thy Creators," &c. בוראיו being in the plural number. This passage seemed very much to puzzle him, and he said, at last, he really could not explain it. Rabbi P. entered the room at this time, and he immediately began to hold forth in his usual dictatorial, undignified and violent manner. Both Sig. C. and myself endeavoured to bring him to order. We said to him that a Rabbi should be mild and considerate, that he ought to conduct himself as a teacher when speaking with children. Having lectured in this manner for some time, Sig. C. asked him to give us an explanation of the words *thy Creators*, which he and I had already discussed. The Rabbi, after some unintelligible preamble, said, that the word Creator, was thus put in the plural number, in order to denote the *ten* attributes of the Deity. This notion neither satisfied me nor Sig. C., and the latter exclaimed in the hearing of the Rabbi, "Mr. — wishes to make out that the Godhead consists

of three Persons, but you go further, and would say that there are ten separate parts in the Deity," or words to this effect. After some other conversation, Sig. C., to my surprise, proposed to the Rabbi and myself, that we, with a few other Jews and Dr. C. should meet at a certain fixed hour during the winter, for the purpose of having a regular Biblical conversation, (as he termed it,) from time to time, and in order to discuss the points on which we differ in an amicable manner. I need scarcely say, that I readily approved of the proposal, and the Rabbi also seemed as if he would assent to it. At all events, he said he would do so, if it could be shewn him that the plan would be productive of good. To do away the fears or feelings of the Rabbi with regard to us, Sig. C. said that Protestants were not to be regarded in the same light as the Roman Catholics or idolaters. This, however, the Rabbi would hardly allow; and he appeared rather to look upon us as others; that is to say, numbered with the profane; being of the uncircumcision.

Nov. 24.—Sig. C., who was with me at morning prayers, mentioned, on my asking him who was to preach to-day in the Ghetto, that he could not tell, as he never attended; and taking up the Bible, he said, This is preaching; this speaks to the heart. Sig. C. conversed again on the subject of the proposed meeting for religious discussion, and he mentioned Sig. P. as a fit person to be admitted as one of the number, and this same individual appears to have no objection. "But," said Sig. C. "were we to allow the Rabbi (that is, P—,) to be present, he would only be a nuisance to us, and we should soon have to drive him off from us." Sig. C. requested me to visit him, I did so, and we looked over some of his books. He and his father are well supplied in this way, particularly with old Hebrew works. He pointed out to me the declaration supposed to have been made by Josephus in favour of Jesus Christ; at least as related by St. Jerome. He said he had not met with the passage in any of the works which he has of Josephus. St. Jerome states

that it is to be found in the 18th Book of the works of Josephus. He shewed me also the book that this learned historian composed in Hebrew, purposely, as Sig. C. said to me, for the Jews.

Dec. 2.—Sig. C. came to attend Divine service, and on his account, I read the prayers as well as a sermon, (on Matt. vii. 13, 14.) in Italian. He was with us again in the evening, and waited for prayers. We had some interesting conversation together. He gave us to understand that he was for some time disliked by the Jews, because he was free from prejudice; and took opportunities of speaking to them with regard to their superstitions. He said that his own family were always the most violent in opposing him; and that on account of his liberal principles, he was once prevented opening a school in the Ghetto by one of the Rabbies. He now thanked God that he had been brought to a knowledge of Christianity. We encouraged him to endeavour to bring his family to a knowledge of it. We trust, indeed, that he may be led not only to take an interest in their behalf, but likewise with regard to all his brethren. And God grant that he himself may become more and more confirmed in the truth as it is in Jesus Amen.

(To be continued.)

INDIA.

LETTER FROM W. BANNISTER, ESQ.

A LETTER has been received from W. Bannister, Esq., dated Madras, Feb. 8, 1828, from which we give an extract; and although it does not contain such interesting information as has been communicated from other quarters, it is yet satisfactory to learn, that the interest in the cause of Israel does not decline in that part of the world.

But blessed be God, it is notwithstanding unquestionably true, that in some parts more has been done than has yet gone forth to the world; and

although the Jews' Society here cannot boast of much in the way of real conversions amongst the Jews; the signs of the times, such as the conversion of many Europeans in the civil and military service, the decay of prejudice, the increase of light amongst all classes, and, though last, not least, the decided hold the Gospel has taken in the hearts of some of the poor heathen around us, form strong evidence, that the Lord is about "To give the heathen to his Son for his inheritance, and the uttermost parts of the earth for his possession." Time has been, when it has been confidently asked, "Can you produce a single native in India whom you believe to be a true Christian?" to which we could give no satisfactory reply. But the case is now altered; there are many in this happy state in the Tinnevely and Palamcottah districts; perhaps also in other places. Here it is our delight and happiness to know, that the Lord is bearing witness to the truth of his word, and making it "the power of God" to the salvation of many. I say this much, to encourage our labours for the Jews, if encouragement be indeed necessary; and I would argue, that if such be the case with the Gentiles, have we not good ground to hope, that Israel will, ere long, be made a partaker of this blessed heaven? May the Lord hasten that happy event! From what I have said above, I would guard myself against misconception. I by no means wish to say, that a thorough work is general in India; but I do mean to say, that in one happy district, we can answer the taunt of, "Where are your Christians?" by pointing out many whose lives bear testimony to their faith; and the best of all is, that this work is advancing with a rapidity that astonishes all who hear of it. I know of nothing that has exceeded it, excepting that in the South Seas.

A lover of his Bible can hardly fail to feel deeply interested in the cause of the Jews, when so much is spoken in the Prophecies concerning the glory of their latter days.

DOMESTIC.

ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

Derbyshire.

On Sunday, August 3d, Sermons were preached at *Derby*, by the Rev. Isaac Saunders; in the morning at St. Werburgh's, Collection £15.; and in the afternoon at St. Peter's, Collection £25. 9s.

Sermons were also preached at *Matlock*, by the Rev. J. B. Cartwright. Collection after the morning Sermon £20. 10s. 1d.

On Monday evening, August 4th, a Public Meeting was held in the Sunday School Room, *Matlock*; Rev. P. Gell in the Chair. Resolutions were moved and seconded by the Rev. H. Sim, J. B. Cartwright, R. Simpson, S. C. Saxton, Isaac Saunders, and Mr. Carr. Collection £16. 16s. 8d.

On Tuesday morning, August 5th, the Annual Meeting of the *Derby Auxiliary Society* was held; William Newton, Esq. in the Chair. The Report having been read by the Rev. Robert Simpson, the Secretary, Resolutions were moved and seconded by the Rev. Walter Shirley, J. B. Cartwright, J. C. Reichardt, Philip Gell, James Knight, G. H. Woodhouse, Isaac Saunders, William Jenny, Esq., and the Rev. H. Sim, and J. H. Dickinson. Coll. £21. 14s. 6d.

A Meeting was likewise held in the evening, at which addresses were delivered by the Rev. Messrs. R. Simpson, Jas. Knight, J. B. Cartwright, G. H. Woodhouse, and J. C. Reichardt.

A Sermon was also preached at *Chesterfield*, (Rev. T. Hill, Vicar,) on Sunday evening, August 24th, by the Rev. J. B. Cartwright. Collection £10. 5s. 7d.

Total Collection in Derbyshire, £110.

In addition to the above we are requested to state that the produce of the Annual Sale of Ladies' Work at Derby, for the past year, amounted to the sum of £36. 16s.

Nottinghamshire.

On Wednesday evening, Aug. 6th, the Rev. Jas. Knight preached at St. James's, *Nottingham*, (Rev. J. B. Stuart, Minister.) Collection £17. 15s.

Lancashire.

On Saturday afternoon, August 9th, the Annual Meeting of the *Bolton Ladies' Auxiliary Society* was held; Rev. W. Thistlethwaite in the Chair. The Meeting was addressed by the Rev. Messrs. I. Saunders, Jas. Knight, and J. C. Reichardt.

On Sunday, August 10th, Sermons were preached at *Manchester* by the Rev. Isaac Saunders, at St. Collection £14. 10s.; and at St. James's, (Rev. J. Hollist, Minister,) *Michael's*, (Rev. W. Marsden, Minister,) Collection £6. 7s. 3d. Also by the Rev. Jas. Knight, at All Saints, (Rev. C. Burton, Minister.) Collection £16. 3s.; and at *Bowden*, near Manchester, (Rev. W. H. Mann, Minister,) Collection £9. 18s.

On Monday evening, Aug. 11th, the Annual Meeting of the *Manchester and Salford Auxiliary Society* was held in the Manor Court-house, Rev. W. Thistlethwaite in the Chair. The Report having been read by the Rev. J. Hollist, Resolutions were moved and seconded by the Rev. Messrs. Howarth, Cartwright, Knight, Nunn, Burton, Saunders, and by B. Bradley, Esq. Collection £11. 11s. 3½d.

On Tuesday morning, the 12th, there was a Meeting of Collectors,

in St. James's Sunday School-room, when the ladies present were addressed by the Rev. Messrs. Knight, Saunders, and Reichardt.

On Tuesday evening, the Rev. J. B. Cartwright preached at St. Paul's, Wigan, (Rev. B. Powell, Minister.) Collection £4. 4s. 4d.

On Wednesday evening, Aug. 13th, a Sermon was preached at St. Clement's, *Manchester*, by the Rev. I. Saunders (Rev. W. Nunn, Minister.) Collection £9. 5s.

Total Collections at *Manchester*, including *Bowden* and *Wigan*, £72.

On Sunday, Aug. 31st, Sermons were preached at *Liverpool* and the neighbourhood, by the Rev. W. Marsh, at *St. Andrew's*. Collection £35. 9s.; and at *St. George's, Everton*. Collection £20. 14s. 10½d. By the Rev. Jas. Knight, at *St. Matthew's*. Collection £10. 17s. By the Rev. W. Mayers, at *St. Michael's*. Collection £30. And by the Rev. J. B. Cartwright, at *Seaforth*, Collection £17. 12s. 6d.

On Monday evening, Sept. 1st, a Meeting of the Collectors and other friends was held in St. Andrew's Sunday School Room, which was attended by the Deputation from the Parent Society, and by many of the clergy of the town and neighbourhood. Several addresses were delivered on the occasion.

On Tuesday evening, Sept. 2d, the Ninth Anniversary Meeting of the *Liverpool Auxiliary Society* was held in the Music-hall, Bold-street; Rev. G. Driffield, Vicar of Prescot, in the Chair. After the Report had been read by the Rev. Thos. Tattershall, one of the Secretaries of the Auxiliary Society, Resolutions were moved and seconded by B. Jowett, Esq. and the Rev. Messrs. Cartwright, Reichardt, Mayers, Roe of Kilkenny, Knox,

Knight, and Marsh. Collection £24. 11s. 4d.

On Wednesday evening, Sept. 3d, a Sermon was preached at St. Andrew's, by the Rev. J. Knight. Collection £15. 10s. 2½d.

On Thursday evening, Sept. 4th, the Rev. W. Marsh preached a Sermon at St. Matthew's, particularly addressed to the Jews.

Total amount of Collections at Liverpool £155.

On Friday, Sept. 5th, the Rev. Messrs. Cartwright and Reichardt proceeded to *Lancaster*, and in the evening attended a Meeting of the *Lancaster Ladies' Association*. They were introduced by the Rev. Robt. Housman, and then proceeded to lay before the persons present, an account of the Society's operations at home and abroad. Collection not returned.

On Saturday, Sept. 6th, the Rev. J. C. Reichardt returned to Liverpool, on his way to Leicester, and the Rev. J. B. Cartwright proceeded northwards.

On Sunday, Sept. 7th, the Rev. J. B. Cartwright preached at *Whittington* (Rev. W. Carus Wilson, Rector). Collection £7.

Cheshire.

On Friday evening, Aug. 29th, the Anniversary Meeting of the *Chester Auxiliary Society* was held in the Town Hall: in the Chair, G. B. Granville, Esq. Resolutions were moved and seconded by the Rev. Messrs. Hoskins, Cartwright, Bryans, Mayers, Knight, and Reichardt; Doctor Thackeray; Rev. W. Clarke; Thos. Whittell, Esq.; and Rev. W. Marsh. Collection £10. 2s. 9d.

On Wednesday evening, Sept. 3d, a Sermon was preached at St. James's, *Latchford* (Rev. — Byrth, Minister), by the Rev. W. Marsh. Collection £7.

Yorkshire.

On Sunday, August 10th, the Rev. J. B. Cartwright preached at St. Paul's church, *Leeds*, in the morning. Collection £30.

And in the afternoon and evening at *Bierley*, near Bradford, without collection.

On Wednesday evening, August 13th, a Sermon was preached at St. John's chapel, *High Harrogate* (Rev. Thomas Kennion, Minister,) by the Rev. J. B. Cartwright. Collections £11. 14s. 1½d.

On Friday evening, Aug. 15th, the Annual Meeting of the *Knaresborough Auxiliary Society* was held in the National School-room; Sir Thos. Baring, Bart., President of the Parent Society, in the Chair. Resolutions were moved and seconded by the Rev. Andrew Cheap, Vicar of Knaresborough, and the Rev. J. B. Cartwright; Rev. Jas. Knight, and John Rand, Esq., of Bradford; Rev. J. C. Reichardt, and Rev. Isaac Saunders. Collection £11. 16s.

On Sunday, Aug. 17th, Sermons were preached by the Rev. J. B. Cartwright in the morning and afternoon, at *Knaresbrough*. Collection £17,; and in the evening, at *Low Harrogate*. Collection 11. 14s. 2d. Total Collections at Knaresbrough and Harrogate, upwards of £52.

On the same day, Sermons were preached by the Rev. I. Saunders, in the morning, at Christ church, *Bradford*, (Rev. W. Morgan, Minister.) Collection £5. 3s. 6d.; in the afternoon, at *Bierley*, (Rev. G. S. Bull, Minister.) Collection £5. 18s. 4d.; and in the evening, at *Pudsey*, (Rev. D. Jenkins, Minister.) Collection upwards of £7. Also on Monday evening, at the parish church, *Brad-*

ford, (Rev. H. Heap, Vicar.) Collection £3. 9s. 2d.

And also, by the Reverend James Knight, at Trinity church. *Huddersfield*, (Rev. B. Maddock, Minister.) Collection £7. 13s. 3d.; and at *Woodhouse*, (Rev. W. Madden, Minister.) Collection £9. 8s.

On Monday evening, the Anniversary Meeting of the *Leeds Ladies' Auxiliary Society* was held in the Music-hall; in the Chair, Thomas Blayds, Esq., Mayor of Leeds. The Report having been read by the Rev. Miles Jackson, Resolutions were moved and seconded by the Rev. Messrs. Cartwright, Bathurst, and Reichardt; B. Sadler, Esq.; Rev. Messrs. Knight, Holmes, and Fawcett; and by W. Wilks, T. S. B. Reade, and Joshua Dixon, Esqrs. Collection £8. 9s.

Total Collection at Leeds, including Pudsey, about £46.

On Tuesday evening, Aug. 19th, the Anniversary Meeting of the *Bradford Auxiliary Society* was held; the Rev. W. Morgan in the Chair. The Rev. G. S. Bull read the Report, and Resolutions were moved and seconded by the Rev. Messrs. Horsfall, Cartwright, Reichardt, Knight, and Saunders; by Mr. T. Aked; the Rev. Dr. Steadman; and the Rev. Messrs. Bailey, J. Scott of Hull, and G. S. Bull. Collection £5. 1s. 6½d.

Total Collections at Bradford and Bierley, about £20.

On Wednesday evening, Aug. 20th, the Annual Meeting of the *Huddersfield Auxiliary Society* was held; Rev. B. Maddock in the Chair. Resolutions were moved and seconded by the Rev. J. B. Cartwright, J. C. Reichardt, Jas. Knight, N. Padwick, W. Bull,

Captain Cramer, Rev. J. Eagleton, and W. Madden. Collection £6. 8s. 7d. Total Collections at Huddersfield about £24.

On Sunday morning, Aug. 24th, a Sermon was preached at St. George's church, *Sheffield*, by the Rev. J. B. Cartwright, without collection; and on Monday evening, Aug. 25th, the Annual Meeting of the *Sheffield Auxiliary Society* was held; Rev. Thomas Sutton, Vicar, in the Chair. The Report having been read by the Rev. J. K. Craig, Resolutions were moved and seconded by the Rev. Messrs. J. B. Cartwright, Wiedemann, J. Knight, J. C. Reichardt, E. Craig, (of Edinburgh); by J. Wilson, Esq.; and by the Rev. Messrs. J. Dewe and J. K. Craig. Collection £10. 3s. 4d.

Staffordshire.

On Sunday, August 24th, Sermons were preached at *Newcastle-under-Lyme* (Rev. C. Leigh, Rector), by the Rev. Isaac Saunders, Collection £21. 4s.

Also on Monday evening, at *Stoke-upon-Trent*, (Rev. B. Vale, Minister.) Collection £11. 1s. 10d.

And on Tuesday evening, at *Burslem*, (Rev. J. B. Marsden, Minister.) Collection £7. 2s. 8d.

Total at Newcastle and the neighbourhood, about £40.

Leicestershire.

On Sunday, August 3d, Sermons were preached by the Rev. James Knight, Minister of St. Paul's, Sheffield, in the morning, at *Melton Monbray*. Collection £6. 14s. 7d. In the afternoon, at *Barkby*. Collection £5. 2s. 2d.; and in the evening, at *Ashby Folville*. Collection £4. 2s.

On Sunday, September 7th, Sermons were preached by the Rev. W. Marsh, in the morning, at *Rothley*. Collection £11. 17s. 4d.;

and in the evening, at *St. Mary's, Leicester*. Collection £17. 8s. 1d. Also, by the Rev. W. Mayers, at *Great Glenn*, in the afternoon. Collection £10.; and in the evening, at *Oadby*. Coll. £5. 5s.

On Monday evening, Sept. 8th, the Rev. W. Marsh preached at *Stoney Stanton*. Coll. £5. 1s. 4d.

On Tuesday, Sept. 9th, the Anniversary Meeting of the *Leicestershire Auxiliary Society*, was held in the Guild Hall, Thos. Babington, Esq. in the Chair. Resolutions were moved and seconded by the Rev. Messrs. Martin, Wm. Mayers, Corrance, Marsh, Erskine, Reichardt, Madge, by Mr. O. Naworth, and the Rev. Messrs. Doyle and Babington. Coll. £6. 3s. 9d.

On Tuesday evening, a Sermon was preached in *St. Mary's Church*, by the Rev. W. Mayers. Collection £8. 6s. 9d.

Total Collection in Leicestershire about £80.

Rutlandshire.

On Wednesday, Sept. 10th, Sermons were preached at *Cold Overton*, in the morning, by the Rev. W. Mayers. Collection £14. 3s.; and in the afternoon, by the Rev. W. Marsh. Collection £18. 2s. Total, £32. 11s.

Cumberland, Northumberland, and Durham.

On Monday, Sept. 8th, the Rev. J. B. Cartwright proceeded to *Carlisle*, and met a few of the Collectors and other friends of the Jewish cause, at the house of W. Nanson, Esq. Though on this occasion there was no Sermon or public Meeting, it is hoped that the diffusion of information respecting the operations of the Society, may tend to excite a much greater interest in them than has hitherto

been felt in this city and neighbourhood.

On Wednesday, Sept. 10th, the Rev. J. B. Cartwright arrived at *Berwick-upon-Tweed*, and in the evening, preached in the Parish Church, in behalf of the Society. Collection £5. 4s. He likewise had interviews with several warm friends of Israel, by whom a hope was expressed, that on a future occasion, more regular and continued exertions in this cause might be commenced.

On leaving *Berwick-upon-Tweed*, the Rev. J. B. Cartwright proceeded to *Newcastle-upon-Tyne* and the neighbourhood, and on Sunday, Sept. 14th, he preached in the morning at *Gateshead Fell Church*, (Rev. W. Hawkes, Rector.) Coll. £5. 10s. 6d.; and in the evening, at *Monk Wearmouth*, (Rev. B. Kennicott, Vicar.) Collection £5. 14s. 6d.

On Monday evening, a public Meeting of the *Newcastle-upon-Tyne Auxiliary Society*, was held, W. Chapman, Esq. in the Chair. The Report having been read by the Secretary, the Rev. W. Hawkes, Resolutions were moved and seconded by Messrs. Fenwick and Milner, the Rev. J. B. Cartwright, James Taylor, and John Jyson, and by Mr. Netham. Coll. £8. 0s. 2½d.

Monmouthshire.

On Sunday, Sept. 28, the Rev. J. B. Cartwright preached at *Monmouth*, (Rev. H. Barnes, Vicar.) Collection £8. 13s. 7d.; and on Monday evening, the 29th, at *St. Arvans*, (Rev. W. Jones, Vicar.) Collection £13. 6s. 7d.

Herefordshire.

On Tuesday evening, the 30th, the Rev. J. B. Cartwright preached at *Brampton Abbots*, near Ross,

(Rev. R. Strong, Rector.) Collection £17. 10s.

On Wednesday, Oct. 1st, the Anniversary Meeting of the *Hereford Auxiliary Society*, was held in the County Hall, Rev. R. Strong, Rector of Brampton Abbots, in the Chair. Resolutions were moved and seconded by the Rev. Messrs. Gipps, Bird, Cartwright, Whelley, Reichardt, Oakman, and Stillingfleet. Coll. £40. 3s.

In the evening, the Rev. J. B. Cartwright preached at *St. Peter's*, (Rev. H. Gipps, Vicar.) Collection £13. 2s.

Worcestershire.

On Friday evening, Oct 3d, the Rev. J. B. Cartwright preached at *Bewdley*, (Rev. J. Cawood, Minister.) Coll. £7.

On Sunday, Sermons were preached at *Worcester*, by the Hon. and Rev. Gerard Noel, in the morning, at *St. Clement's*. Collection £18. 0s. 11d.; also, by the Rev. J. B. Cartwright, in the morning, at *St. Martin's*. Coll. £8. 7s. 6d. In the afternoon, at *St. Clement's*. Coll. £8. 2s.; and in the evening, at *St. Martin's*. Collection £11. 7s.

On Monday, Oct. 4th, the Anniversary Meeting of the *Worcester Auxiliary Society*, was held in the Guildhall, Rev. Digby Smith, Rector of St. Martin's, in the Chair. The Report was read by the Rev. D. Morgan, the Secretary, and Resolutions were moved and seconded by the Rev. J. Cawood, Rev. J. B. Cartwright, Rev. J. Davies, Hon. and Rev. G. Noel,

Dr. Streeten, Rev. J. C. Reichardt, Rev. H. J. Hastings, Rev. W. H. Havergal, Hon. and Rev. L. Powys, and Rev. D. Morgan. Collection £15. 18s. 7d.

Total Collections at Worcester, £62.

Warwickshire.

On Tuesday evening, Oct. 7th, the Rev. J. B. Cartwright preached at *Billesley*, near *Stratford-upon-Avon*, (Rev. F. Fortescue Knottesford, Rector.) Collection £4. 18s. 6d.

On Wednesday, the Annual Meeting of the *Stratford-upon-Avon Auxiliary Society*, was held in the Town Hall. In the Chair, the Rev. F. Fortescue Knottesford, Rector of Billesley. Resolutions were moved and seconded by the Rev. J. B. Cartwright, G. F. Stratton, Esq., Rev. C. Smalley, Rev. J. C. Reichardt, Rev. Mr. Helmore, and Rev. James Fowle. Coll. £11. 9s. 3d.



NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, Dec. 7.

Subject.

MESSIAH THE TRUE TEMPLE.

* * * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Davis, Mrs., Hoxton, collected by her	3	14	8
S. M.	10	0	0
Hodgson, Adam, Esq., Liverpool.....	10	10	0
Hodgson, Mrs., do.	10	10	0
Bedford, by C. Dumelow, Esq.	32	13	11
Brighton, by Mr. and Mrs. N. Kemp	24	0	0
Cheltenham, by C. T. Cooke, Esq.	25	0	0
Guernsey, by G. Dobree, Esq.	91	5	0
Holheach, by Mrs Bingham	7	0	0
Ireland, by W. C. Hogan, Esq.....	100	0	0
Leeds, by J. Dixon, Esq.....	42	0	0
Leicestershire, a friend, by Mr. Raworth	20	0	0
London: Blackheath Ladies, by Hon. Mrs. Foy	16	6	6
Islington, by Mrs. Scott.....	33	9	6
Plymouth, &c. by J. H. Dawe, Esq.	30	0	0
Poole, Dorset, (Rev. J. P. Joliffe, <i>Rector</i>), collected after a sermon	6	6	0
Potton, (Rev. Richard Whittingham, <i>Vicar</i>), collected after a sermon by Rev. I. Saunders.....	7	16	1
Portsmouth, &c. by John Allcot, Esq.	12	0	0
Reading, by Mrs. French	8	9	6
Rosliston, by Mrs. Barton	3	13	1
Scotland: Berwickshire Bible Society, by G. E. Trotter, Esq.....	10	0	0
Irvine Female Bible Society, by Mr. John Miller, for Heb. Old & New Tests.	4	0	0
Lothian, East, Society, by Mr. Wm. Hunter.....	2	12	6
Wilmington, near Lewes, by Rev. R. P. Blake.....	10	0	0

The remaining half of the note, Aug. 15, has been received, for which cordial thanks are returned.

NOTICES TO CORRESPONDENTS.

We have received C. P.'s Communication, and observe in reply, that we have long been cognizant of the interesting circumstances to which he alludes, and of the truth of which we feel convinced; but we are of opinion, that until those transactions have arrived at that point, at which they can be safely *authenticated*, as well as made public, all partial publicity must be injurious.

Charles, "On the difficulties in the way of the sudden and immediate Conversion of the Jews;" and J. R. P.'s Communication, will be inserted.

The Provisional Committee beg us to acknowledge the receipt of the following Contributions on behalf of the Warsaw Institution, since the last publication.

Messrs. Hall & Co., Warsaw, Poland ..	10	0	0	Lt. C. P. Harris, by Rev. S. R. Maitland	1	0	0
Captain Fanshawe, do. do. ..	10	0	0	Mrs. Harris, Do.	1	0	0
Lady, by Rev. J. Reichardt.....	2	2	0	Miss Hassard, Do.	0	10	0
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Do. (Do. "Otterton")....	50	0	0	Donations.....	20	4	6—40
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Mrs. Greenhill, Do.	2	2	0	Staffordshire.....	10	0	0

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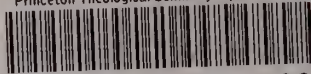
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